HEAVEN
VPON
EARTH:
OR,
Of true Peace and Tranquillity of minde.

By Ios: HALL.

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To the right Honorable, HENRY Earle of *Huntingdon*, Lord *Hastings*, *Hungerford*, *Botreaux*, *Molines* and *Moiles*, his Maiesties Lieuetenant in the Counties of of *Leicester*, and *Rutland*, my singular good Lord, all increase of true honor, and Heauen begun vpon Earth.

RIght Honourable, *I haue vndertaken a great taske to teach men how to bee happy in this life: I haue*

vndertaken & performed it: wherein I haue followed Seneca and gone beyond him; followed him as a Philosopher, gone beyond him as a Christian, as a Diuine. Finding it a true censure of the best Moralists, that they were like to goodly ships, graced with great titles, the Sauegard, the Triumph, the Good-speed, and such like, when yet they haue been both extreamlie sea-beaten & at last wracked. The volume is little, perhaps the vse more; I haue euer thought according to the Greeke Prouerbe, μέγα βιβλίον μέγα κακόν. What it

is

is, euen iustice challengeth it to him, to whome the Author hath deuoted himselfe: The children of the bondmā are the goods of the parents Maister. I humbly betake it to your Honors protectiō, and your Honor to the protection of the highest.

Your Honors most
humbly deuoted in
all duty and ser
uice,

Ios. Hall.

HEAVEN VPON EARTH.

OR,

Of true peace of minde.

Sect. I.

WHen I had ſtudiouſly read ouer the morall writings of ſome wiſe Heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe I found a little enuie and pitie ſtri-

Cenſure of Philoſophers.

uing together within mee: I enuied nature in them, to see her so witty in deuising such plausible refuges for doubting and troubled mindes: I pittyed them to see that their carefull disquisition of true rest, led them in the end but to meere vnquietnesse: Wherein mee thought, they were as hounds swift of foote, but not exquisite in sent, which in an hasty pursute take a wrong waye, spending their mouths, and courses in vaine. Their praise of gessing wittily they shall not

not leese, their hopes both they loſt, and whoſoeuer follows them. If *Seneca* could haue had grace to his wit, what wonders would he haue done in this kind? what Diuine might not haue yeelded him the chayre for precepts of Tranquility without any diſparagement? As hee was, this he hath gained. Neuer any Heathen wrote more diuinely, neuer any Philoſopher more probably. Neither wold I euer deſire better Maſter, if to this purpoſe I needed no other miſtris

then nature. But this in truth is a taske, which nature hath neuer without presumption vndertaken, and neuer performed without much imperfection. Like to those vaine and wandring Empiricks, which in Tables and pictures make great ostētation of cures, neuer approuing their skill to their credulous patients. And if shee could haue truely effected it alone, I knowe not what employment in this life shee should haue left for grace to busie her selfe about, nor what priui-

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ledge it should haue been here below to be a Christian, since this that wee seeke is the noblest worke of the soule, and in which alone consists the onely heauen of this world; this is the summe of all humane desires, which when wee haue attained, then onely wee begin to liue, and are sure we cannot thence-forth liue miserably. No maruell then if all the heathē haue diligently sought after it, many wrote of it, none attained it. Not *Athens* must teach it this lesson, but *Ierusalem*.

Sect.

Sect. II.

YEt ſomething Grace ſcorneth not to learn of Nature, as *Moſes* may take good counſell of a *Madianite*. Nature hath euer had more skill in the end, then in the way to it, and whether ſhee haue diſcourſed of the good eſtate of the minde which we call Tranquillity, or the beſt which is happineſſe, hath more happely gheſſed at the generall definition of them then of the meanes

to compasse them. Shee teacheth vs therefore without controlement, that the *Tranquillitie* of the mind is, as of the sea and weather, when no winde stirreth, when the waues doe not tumultuously rise and fall vppon each other, but when the face both of the Heauen and waters is still, faire, and equable. That it is such an euen disposition of the heart, wherein the scoales of the minde neither rise vp towards the beame, through their owne lightnesse, or the ouer-weening opinion

of

of prosperity, nor are too much depressed with any loade of sorrow; but hanging equall and vnmooued betwixte both, giue a man libertie in all occurrences to enioy himselfe. Not that the most temperate minde can bee so the maister of his passions, as not sometimes to ouer-ioye his grife, or ouer-grieue his ioy, according to the contrary occasions of both, for not the euenest weights, but at their first putting into the balance somewhat swaye both parts thereof, not without out

our ſome ſhewe of inequalitie, which yet after ſome little motion, ſettle themſelues in a meete poyſe. It is enough that after ſome ſudden agitation, it can returne to it ſelfe, and reſt it ſelfe at laſt in a reſolued peace. And this due compoſednesſe of minde we require vnto our Tranquility, not for ſome ſhort fits of goode moode, which ſoone after ende in diſcontentment, but with the condition of perpetuitie. For there is no heart makes ſo rough weather, as not ſometimes

times to admitte of a calme, and whether for that he knoweth no present cause of his trouble, or for that he knoweth that cause of trouble is counteruailed with as great an occasion of priuate ioye, or for that the multitude of euils hath bred careleſſeneſſe, the man that is moſt diſordered finds ſome reſpits of quietneſſe. The ballances that are moſt ill matched in their vnſteddie motions come to an equality, but ſtaye not at it. The franticke man cannot auoyd the impu-

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tatiō of madnes, though hee bee sober for many moones, if hee rage in one. So then the calme minde must be setled in an habituall rest, not thē firme when there is nothing to shake it, but thē least shaken when it is most assayled.

Sect. III.

Insufficiency of humane precepts.

WHence easily appears how vainly it hath been sought either in such a cōstant estate of outward things, as should giue no distaste to the mind, whiles al earthly thinges varie with the wea-

weather, & haue no staye but in vncertaintie, or in the naturall temper of the soule, so ordered by humane wisedome, as that it should not be affected with any casuall euents to either part; since that cannot euer by naturall power bee held like to it selfe; but one while is cheerful, stirring and ready to vndertake; another while drousie, dull, comfortlesse, prone to rest, wearie of it selfe, loathing his own purposes, his own resolutions. In both which since the wisest philosophers haue groun-

grounded all the rules of their tranquillitie; it is plaine that they sawe it a farre off, as they did heauen it selfe with a desire and admiratiō, but knew not the way to it: whervpon alas, how slighte & impotent are the remedies they prescribe for vnquietnes. For what is it that for the inconstancy and lazinesse of the minde still displeasing it selfe in what it doth, and for that distemper thereof which ariseth frō the fearefull, vnthriuing, and restlesse desires of it, wee should euer bee imploying

Senecaes rules of Tranquilitie abbridged.

ing our ſelues in ſome publike affaires, choo-ſing our buſineſſe ac-cording to our inclina-tion, and proſecuting what we haue choſen? wherewith beeing at laſt cloyed, we ſhould retire our ſelues & weare the reſt of our time in priuat ſtudies; that wee ſhould make due comparatiue trials of our-own ability; nature of our buſineſſes; diſpoſition of our choſen friends? that in reſpect of Patrimony we ſhould be but careleſly affected, ſo drawing it in as it may bee leaſt for ſhowe, moſt

for

for vse; remooving all pompe, bridling our hopes, cutting off superfluities for crosses, to cõsider that custome will abate & mitigate them, that the best thinges are but chaynes & burdens to those that haue them to those that vse thẽ, that the worste thinges haue some mixture of cõforte to those that grone vnder them. Or leauing these lower rudimentes that are giuen to weake and simple nouices to examine those golden rules of Morality, which are commended to the most

most wise & able practi-
cioners, what is it to ac-
count him selfe as a tenãt
at will? To forc-imagine
the worst in al casual mat-
ters? To auoid all idle &
impertinẽt businesses, all
pragmaticall meddling
with affairs of state? not
so to fix our selues vpõ a-
ny one estate as to be im-
patient of a chãge, to call
backe the mind frõ out-
ward things, and draw it
home into it self? to laugh
at and esteeme lightly of
others misdemeanours?
Not to depend vppon o-
thers opiniõs, but to stãd
on our own bottoms? to

carry

carry our ſelues in an honeſt & ſimple truth, free frō a curious hypocriſie, & affectation of ſeeming other then we are, & yet as free frō a baſe kinde of careleſnes? to intermeddle retyrednes, with ſociety, ſo as one may giue ſweetnes to the other & both to vs. So ſlackning the minde that wee may not looſen it, & ſo bēding as wee may not breake it? to make moſt of our ſelues, chearing vp our ſpirits with variety of recreations, with ſaciety of meals, & all other bodily indulgence, ſauing that drunk-

Allowed yet by *Seneca* in his last chap. of Tranquillitie.

drunkennes (me thinks) cā neither beseem a wise Philosopher to prescribe nor a vertuous man to practise. All these in their kindes pleate well, profit much, and are as soueraigne for both these, as they are vnable to effect that for which they are propounded. Nature teacheth thee all these should be done, she cannot teach thee to doe thē and yet doe all these and no more, let mee neuer haue rest, if thou haue it. For neither are here the greatest enemies of our peace so much as descry-

Senecaes rules reiected as vnsufficient.

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ed a farre off, nor those that are noted are hereby so preuented, that vppon most diligent practise we can promise our selues any security: wherewith who so instructed dare confidently giue chalēge to all sinister euentes, is like to some skilful fencer who stands vpō his vsuall wards, & plaies well; but if there come a strange fetch of an vnwonted blowe, is put besides the rules of his art, and with much shame ouertaken. And for those that are knowne, beleeue me, the mind of man is too weak

to beare out it ſelfe here-by againſt all onſets: There are light croſſes that will take an eaſie repulſe; others yet ſtronger, that ſhake the houſe ſide, but breake not in vpon vs; others vehemẽt which by force make way to the heart where they find none, breaking open the doore of the ſoul that denies entrãce. Others violent that lift the minde off the hendges, or rend the bars of it in peeces; others furious that teare vp the very foundations from the bottome, leauing no monument

nument behind them, but ruine. The wiſeſt & moſt reſolute Moraliſt that euer was, looke pale whē he ſhould taſt of his hemlock; & by his timorouſneſſe made ſport to thoſe that enuied his ſpeculations. The beſt of the heathen Emperors (that was honored with the title of pietie) iuſtly magnified that courage of Chriſtians which made them inſult ouer their tormētors & by their fearleſſeneſſe of earthquakes, & deaths argued the truth of their religion. It muſt be, it can be none but a diuine

Antonius Pius.

An epiſtle to the Chriſtians concerning the perſecuted chriſtians.

power, that can vphold the minde against the rage of main afflictions, & yet the greateſt croſſes are not the greateſt enemies to inwarde peace. Let vs therefore looke vp aboue our ſelues, and from the rules of an hyer art, ſupply the defects of naturall wiſedome, giuing ſuch infallible directions for tranquillity, that who ſoeuer ſhall follow, cannot but liue ſweetly and with continuall delight, appauding himſelfe at home whē all the world beſides him ſhall bee miſerable. To which pur-

pole

poſe it ſhall be requiſite, firſt to remoue all cauſes of vnquietnes, and then to ſet downe the groũds of our happy reſt.

Diſpoſition of the worke.

Sect. IIII.

I Finde on the one hand two vniuerſal enemies of Tranquillity; Cõſcięce of euill done, Sence or feare of euil ſuffered. The former in one word we cal ſins, the latter Croſſes. The firſt of theſe muſt bee quite taken away, the ſecond duely tempered ere the hart can be at reſt. For firſt, how can

Enemies of invvard peace diuided into their rankes.

that man bee at peace, that is at variance with God and himselfe? How should peace bee Gods gift, if it could be without him, if it could bee against him? it is the profession of sinne although faire spoken at the first closing, to be a perpetuall make-bate betwixt God and man, betwixt a man & himselfe. And this enmity, tho it do not continually shew it selfe, (as the mortalleſt enemies are not alwaies in pitched fields one against the other) for that the conscience is not euer clamo-

rous

rous, but some while is silēt, other whiles with still murmurings bewrayes his mislikes, yet doth euermore work secret vnquietnes to the hart. The guilty man may haue a seeming truce, a true peace hee cannot haue: Looke vppon the face of the guilty hart, and thou shalt see it pale & gastly; the smiles and laughters faint and heartles, the speeches doubtfull, and full of abrupt stops and vnseasonable turnings, the purposes & motions vnsteddy, and sauoring of much distraction, argu-

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ing plainly that ſin is not ſo ſmoothe at her firſt motions, as turbulent afterwards: hēce are thoſe vaine wearyings of places & companies together with our ſelues; that the galled ſoule doth after the wont of ſicke patients, ſeeke refreſhing in variety; and after many toſſed and turned ſides, complaines of remedileſſe and vnabated tormēt. *Nero*, after ſo much innocent bloud, may change his bed-chamber, but his fiends euer attēd him, euer are within him, and are as partes

of

of himselfe. Alas what auailes it to seeke outward reliefs, when thou hast thine executioner within thee? If thou couldest shift from thy selfe, thou mightest haue some hope of ease; now thou shalt neuer want furies so long as thou hast thy selfe. Yea, what if thou wouldest runne from thy selfe? Thy soule may flie from thy body, thy conscience will not flie from thy soule; nor thy sin from thy conscience. Some men indeed in the bitternesse of these pangs of sinne, like vnto

those fondly impatient fishes, that leape out of the pan into the flame, haue leapt out of this priuate hell that is in themselues, into the common pitte, choosing rather to aduenture vppon the future paines that they haue feared, rather then to indure the present horrors they haue felt: wherin what haue they gayned, but to that hell which was within them, a second hell without. The conscience leaues not where the fiends begin, but both ioyn together in torture. But there

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are some firme & obdurate foreheads, whose resolution can laugh their sinnes out of countenance. There are so large and able gorges as that they can swallowe and digest bloody murders, without complaint, who with the same handes which they haue since their last meale embrued in bloud can freely carue to themselues large morsels at the next sitting. Beleeuest thou that such a mans heart laughs with his face? will not he dare to bee an Hypocrite that durst be a villaine? These glow

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glow-wormes when a night of ſorrow compaſſes them, make a light-ſome and fiery ſhew of ioy, when if thou preſſe them thou findeſt nothing but a cold & crude moiſture. Knoweſt thou not that there are thoſe, which count it no ſhame to ſin, yet coũt it a ſhame to be checked with remorſe eſpecially ſo as others eies may deſcry? to whom repentance ſeems baſe-mindedneſſe, vnworthy of him that profeſſes wiſedome and valour. Such a man can grieue when none ſees it,

it, but himselfe can laugh when others see it, himselfe feels not. Assure thy selfe that mans heart bleedeth when his face counterfeits a smile, he weares out many waking houres when thou thinkest he resteth, yea as his thoughts affoorde him not sleepe, so his very sleepe affoords him not rest: but while his sences are tyed vp, his sin is loose; representing it selfe to him in his vglyest shape, and frighting him with horrible and hellish dreames. And if perhaps custome hath bred a carelesnes in him; (as

(as wee ſee that vſuall whipping makes the childe not care for the rod) yet an vnwonted extremity of the blow ſhall fetch bloud of the ſoule, and make the backe that is moſt hardned, ſenſible of ſmart: and the further the blow is fetcht throgh intermiſion of remorſe, the harder it muſt needes alight. Therefore I may confidently tell the careleſſe ſinner as that bold *Tragediã* ſaid to his great *Pompey*. The time ſhall come wherein thou ſhalt fetch deepe ſighes, & therefore ſhalt ſorrow

desperatly, because thou sorrowedst not sooner. The fire of the conscięce may lye for a time smothered with a pyle of greene wood, that it cannot bee discerned, whose moisture when once it hath maistered, it sends vp so much greater flame by how much it had greater resistance. Hope not then to stop the mouth of thy conscience from exclaiming whiles thy sin cōtinues, that indeuor is both vain & hurtfull; so I haue seene thē that haue stopt the nosthrill for bleeding in hope to staye

the issue when the blood hindered in his former course hath broken out of the mouth, or found way downe into the stomacke: The conscience is not pacifiable while sinne is within to vexe it: no more then angry swelling can cease throbbing and aching whiles the thorne or the corrupted matter lyes rotting vnderneath. Time that remedies all other euils of the minde increaseth this, which like to bodily diseases proues worse with continuance, and growes vpon vs with our age.

Sect.

Sect. V.

The remedy of an vnquiet Conscience.

THere can be therefore no peace without reconciliation, thou canst not be friends with thy selfe, till with God: for thy conscience (which is thy best friend while thou sinnest not) like an honest seruant takes his Masters part against thee when thou hast sinned; and will not looke straight vpō thee, till thou vpon God; not daring to bee so kinde to thee, as to bee vnfaithfull

to

to his maker: There can be no recõciliatiõ without remission. God can neither forget the iniury of sinne, nor dissemble hatred. It is for men, and those of hollow hearts, to make pretences contrary to their affections: soothings and smiles, and imbracemẽts where we mean not loue, are from weakenesse; Either for that wee feare our insufficiency of present reuenge, or hope for a fitter opportunity afterwards, or for that we desire to make our further aduantage of him to whome

whome we meane euill. Theſe courſes are not incident into an almighty power; who hauing the cõmand of all vengeance can ſmite where hee liſt without all doubtings or delayes. There can be no remiſsiõ without ſatisfaction, neither dealeth God with vs as wee men with ſome deſperat debters, whom after long dilation of payments and many dayes broken, we altogether let go for diſability, or at leaſt diſmiſſe thẽ vpon an eaſy compoſition. All ſins are debts; all Gods debts muſt be diſchar-

discharged: It is a bold word, but a true. God should not be iust if any of his debts should passe vnsatisfied. The cõceyt of the prophane vulgar, makes God all of mercies; and thervpon hopes for pardon without payment. Fond and ignorant presumption of disioyne mercy & iustice in him to whom they are both essentiall to make mercy exceed iustice in him; in whome both are infinite. Dareſt thou hope god can be so kind to thee as to be vniust to himself? God wil be iust goe thou

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on to presume & perish. There can be no satisfaction by any recompence of ours, an infinite iustice is offended, an infinit punishment is deserued by euery sin, and euery mans sins are as neere to infinite as number can make them. Our best endeauour is worse then finite, imperfect, & faulty. If it could be perfect wee owe it all in present, what we are bound to doe in present cannot make amends for what we haue not done in time past, which while we offer to God as good payment, we

we do with the profane traueller thinke to please him with empty date-shells in lieu of preseruation. Where shal we then finde a payment of infinite value, but in him which is onely and all infinite? The dignitie o whose person being infinite gaue such worth t his satisfaction that wha he suffered in short time was proportionable t what we should haue suffered beyond all time Hee did all, suffered all paied all, hee did it fo vs, we in him. Wher shall I begin to wond

ar thee O thou diuine & eternall peacemaker, the sauiour of mē, the anointed of God, mediator betweene God and man, in whome there is nothing which doth not exceed not only the conceit, but the very wonder of Angels, who saw thee in thy humiliatiō with silēce & adore thee in thy glory with perpetuall praises and reioycings. Thou wast for euer of thy selfe as God, of the Father as the son; the eternall Son of an eternall Father; not later in beeing, not lesse in dignity, not other in

ſubſtance. Begottē without diminution of him that begot thee while he cōmunicated that wholy to thee, which hee retained wholy in himſelfe, becauſe both were infinite without inequality of nature, without diuiſiō of eſſence whē being in this eſtate thine infinite loue and mercy to deſperate mankind, cauſed thee O Sauiour to emptye thy ſelfe of thy glory, that thou mighteſt put on our ſhame & miſery. Wherfore not ceaſing to be God as thou wert, thou beganſt to be

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what thou wert not, man; to the ende that thou mightest be a perfect mediatour betwixt God & man, which wert both in one person; God that thou mightst satisfie, man that thou mightst suffer, that since man had sinned God was offended, thou which wert God and man, mightst satisfie God for man. None but thy selfe, which art the *eternall word*, can expres the depth of this mystery that God should be cloathed with flesh, come downe to men, and become man, that man

might bee exalted into the highest heauens; and that our nature might be taken into the fellowship of the deitie. That he to whom all powers in heauen bowed, and thought it their honor to bee seruiceable, should come downe to be a seruant to his slaues, a ransome for his enemies; together with our nature taking vp our very infirmities, our shame, our torments, and bearing our sinnes without sin. That thou whom the heauens were too strait to containe, shouldst lay thy selfe in an

an obscure cratch, thou which wert attended of Angels, shouldest be derided of men, reiected of thine owne, persecuted by Tyrants, tempted with Diuels, betrayed of thy seruant, crucified among theeues, and (which was worse then all these) in thine owne apprehensiō for the time as forsaken of thy father; That thou whō our sins had pearced, shouldst for our sins both swet drops of blood in the Garden, and powre out streames of bloode vppon the Crosse. O the inualuable

purchase of our peace. O ransome enough for no worlds! Thou which wert in the counsell of thy Father the Lambe slaine from the beginning of time, camst now in fulnesse of time to bee slaine by man, for man; Being at once the sacrifice offered, the Priest that did offer, & the God to whom it was offered. How graciously diddest thou both proclaime our peace as a Prophet in the time of thy life vppon earth, and purchase it by thy blood as a Priest at thy death, and now confirmest

firmeſt and applyeſt it as a King in heauen? By thee onely it was procured, by thee it is profered. O mercy without example, without meaſure! God offers peace to man, the holy ſeekes to the vniuſt, the potter to the clay, the King to the traytor.

We are vnworthy that we ſhuld be receiued to peace thogh we deſired it; what are we then that wee ſhould haue peace offered for the receiuing? An eaſie condition of ſo great a benefite, hee requires vs not to earne it, but to accept it of him,

what could he giue more? what could hee require lesse of vs?

Sect. VI.

The receit of our peace offered by Faith.

THe purchase therfore of our peace was paid at once, yet must be seuerally reckoned to euerie soule whom it shall benefit. If wee haue not an hād to take what Christs hand doth either hold, or offer, what is sufficient in him, cannot be effectuall to vs. The spirituall hand wherby we apprehend the sweet offers of our

our ſauior is faith, which in ſhort is no other then an affiãce in the mediator: receiue peace & be happy, beleue & thou haſt receiued. Frõ hẽce it is that wee are intereſſed in all that either god hath promiſed, or Chriſt hath performed. Hence haue we frõ god both forgiuenes & loue, the ground of all either peace or glory. Hence of enemies we becõe more then friends, ſonnes, & as ſonnes may both expect and challenge not onelie carefull prouiſion and ſafe protection on earth,

but an euerlasting patrimony aboue. This field is so spatious, that it were easie for a man to loose himselfe in it: and if I should spend all my pilgrimage in this walk, my time would sooner ende than my way, wherein I would haue measured more paces, were it not that our scope is not so much to magnifie the benefit of our peace, as to seeke how to obtaine it.

A corollary of the benefit of this receite.

Behold now, after wee haue sought heauen and earth where onely the wearied Doue may find an Oliue of peace. The apprehen-

apprehending of this al-ſufficiēt ſatisfactiō makes it ours, vpon our ſatisfaction wee haue remiſsion; vpon remiſsion followes reconciliatiō; vpō our reconciliation, peace. Whē therefore thy conſcience like a ſtern Sergeant ſhall catch thee by the throat, and arreſt thee vppon Gods debt, let thy onely plea be, that thou haſt already paid it; Bring forth that bloody acquittance ſealed to thee from heauen vpon thy true Faith, ſtraight way thou ſhalt ſee the fierce and terrible looke of thy conſci-

ence changed into frendly smiles, and that rough and violent hand that was ready to drag thee to prison, shall now lovingly imbrace thee, and fight for thee against all the wrongfull attempts of any spirituall aduersary. O heauenly Peace and more then peace, Frendship, wherby alone we are leagued with our selues and God with vs, which who-euer wants, shall find a sad Remembrancer in the middest of his dissembled iollitie, and after all vaine strifes shall fall into many secret

cret dumps, from which his guiltie heart ſhall deny to be cheared, tho all the world were his minſtrell. Oh pleaſure worthy to be pittied, & laughter worthy of teares, that is without this! Go then fooliſh man, and when thou feeleſt any check of thy ſinne, ſeeke after thy iocondeſt companions, deceiue the time and thy ſelfe with merry purpoſes, with buſie games, feaſt awaye thy cares, burie them and thy ſelfe in wine and ſleepe, after all theſe friuolous differrings, it will returne vpon

The vai
ſhifts of
the guilt

vppon thee, when thou wakeſt, perhaps ere thou wakeſt, nor will be repelled till it haue ſhewed thee thy hell, nor when it hath ſhewed thee, will yet bee repelled; So the ſtricken Deere hauing receiued a deadly arrowe, whoſe ſhaft ſhaken out hath left the head behind it, runs from one thicket to another, not able to change his paine with his places, but finding his wounds ſtill the worſe with continuance. Ah foole, thy ſoule feſtereth within, and is affected ſo much more dãgerouſly

ly by how much leſſe it appeareth. Thou mayſt while thy ſelfe with varietie, thou canſt not eaſe thee. Sinne owes thee a ſpight, & will pay it thee, perhaps when thou art in worſt caſe to ſuſtain it. This flitting doth but prouide for a further violence at laſt. I haue ſeen a little ſtream of no noiſe which vpon his ſtoppage hath ſwelled vp, & with a loude guſhing hath borne ouer the heape of turues wherewith it was reſiſted. Thy death-bed ſhall ſmart for theſe wilfull adiornings of repentance

tance; whereon how many haue we heard raiuing of their oulde neglected ſins, and fearefully deſpairing when they haue had moſt neede of comfort? In ſũme, there is no way but this. Thy conſcience muſt haue either ſatisfaction or torment. Diſcharge thy ſin betimes and be at peace.

Hee neuer breakes his ſleepe for debt, that payes when hee takes vp.

Sect.

Sect. VII.

Solicitation of sin remedied.

NEither can it suffice for peace, to haue crossed the old scrole of our sins, if we preuēt not the future, yea the presēt very importunity of tentation breeds vnquietnes. Sinne where it hath gotte an haunt looketh for more, as humours that fall towardes their olde issue, and if it be not strongly repelled, doth neer as much vex vs with soliciting as with yeelding. Let others enuy their happinesse, I shall neuer thinke their life so much

as

as quiet, whose dores are continually beaten, and their morning sleep broken with early clyents, whose entries are dayly thrõged with surers pressing neere for the next audience; much lesse that through their remisse answeres are daily haunted with traitors or other instruments of villany offering their mischieuous seruice and inciting them to some pestilent enterprize. Such are tentations to the soule. Whereof it cannot bee ridde so long as it holds them in any hope of entertainement

ment and so long they will hope to preuaile, while we giue them but a cold and timorous deniall; Suters are drawne on with an easie repulse; counting that as halfe grãted which is but faintly gainsaid: Peremptory answeres can onely put sin out of hart for any second attempts. It is euer impudent when it meets not with a bold hart; hoping to preuaile by wearying vs, & wearying vs by intreaties. Let all suggestions therefore finde thee resolute: so shall thy soule finde it selfe at rest for

for as the Diuell, so sinne his naturall brood flies away with resistance. To which purpose all our heady and disordered affections, which are the secret factors of sinne & Satan, must be restrained by a strong and yet temperate command of reason and Religion; these, if they finde the reynes loose in their necks (like to the wilde horses of that chast hunter, in the Tragedie) carry vs ouer hils and rocks, and neuer leaue vs till wee be dismembred; and they breathlesse; but contrarily

The ordering of affectiós.

rily if they be pulled in with the ſudden violence of a ſtraight hand, they fall to plunging, and çareering, and neuer leaue till their ſaddle be emptie, and euen then daungerouſly ſtrike at their proſtrate rider. If there be any exerciſe of Chriſtian wiſedome, it is in the menaging of theſe varulie affections, which are not more neceſſary in their beſt vſe, then pernicious in their miſ-gouernance. Reaſon hath a'waies beene buſie in vndertaking this ſo neceſſarie

a moderation, wherein althogh ſhe haue preuailed with ſome of colder temper, yet thoſe which haue been of more ſtubborne mettall, like vnto growen ſchollers, which ſcorne the ferule that ruled their minoritie, haue ſtill deſpiſed her weake indeauors. Onely chriſtianitie hath this power which with our ſecond birth giues vs a new nature, ſo that now, if exceſſe of paſsions be naturall to vs as men, the order of them is naturall to vs as Chriſtians. Reaſon bids the angry man ſay ouer

ouer his Alphabet ere he giue his answere; hoping by this intermission of time to gain the mittigation of his rage. He was neuer throughly angry that can indure the recital of so many idle letters. Christianitie giues not rules, but power to auoid this short madnesse. It was a wise speech that is reported of our best and last Cardinall I hope, that this Iland either did or shal see, who when a skilfull Astrologer vpon the calculation of his natiuity had foretold him some specialties, concerning his

his future estate, answered: such perhaps I was borne, but since that time I haue beene borne againe, and my second nativitie hath crossed my first. The power of nature is a good plea for those that acknowledge nothing aboue nature. But for a Christian to excuse his intemperateneſſe by his naturall inclination, and to saye I am borne cholericke, sullen, amorous, is an Apologie worse then the faulte. Wherefore serues religion but to subdue or gouerne

uerne nature? Wee are so much Christians as we can rule our selues, the rest is but forme, and speculation. Yea, the verie thought of our profession is so powerfull that (like vnto that precious stone) beeing cast into this sea, it asswageth those inwarde tempestes, that were rayſed by the affections. The vnregenerate minde is not capable of this power, and therefore through the continuall mutinies of his passions cannot

cannot but be subiect to perpetuall vnquietnesse. There is neither remedy nor hope in this estate: But the Christian soule that hath inured it selfe to the awe of God, & the exercises of true mortification, by the only looking vp at his holy profession, cureth the burning venome of these fierie serpents that lurke within him. Hast thou nothing but nature? resolue to looke for no peace. God is not prodigall to cast away his best blessings on so vnworthy subiects. Art thou a chri-

stian

stian? Do but remember thou art so: and then if thou dar'st, if thou canst, yeelde to the excesse of Passions.

Sect. VIII.

Hitherto the most inward and dangerous enemie of our Peace: which if we haue once maistred, the other field shall bee fought and wonne with lesse blood. Crosses disquiet vs either in their present feeling, or their expectatiō. Both of them when they meet with weak minds, so extreamly

The secōd main enemy to peace, Crosses.

treamely distempering them, that the patient for the time is not himselfe: How many haue we knowne which through a lingring disease, weary of their paine, weary of their liues, haue made their owne hands their executioners? How many meeting with an hedstrong griefe which they could not menage, haue by the violence of it been carried quite from their wits? How many millions what for incurable maladies, what for losses, what for defamations, what for sad accidēts to their chil-

dren

dren rub out their liues in perpetual discontentmẽt, therefore liuing because they cannot yet die; not for that they like to liue. If there could be any humane receit prescribed to auoid euils, it would be purchased at an hie rate; But both it is impossible that earth should redresse that which is sent frõ heauẽ, & if it cold be don, euẽ the wãt of miseries wold proue miserable; For the mind cloied with cõtinual felicity wold grow a burdẽ to it selfe, loathing that at last which intermissiõ would haue made plesãt.

Giue a free horſe the full raines & he will ſoon tire. Sũmer is the ſweeteſt ſeaſon by all conſents, wherin the earth is both moſt rich with increaſe, & moſt gorgeous for ornament, yet if it were not receiued with enterchãges of cold froſts & pearcing winds, who could liue? Summer would be no ſummer, if winter did not both lead it in & follow it: we may not therfore either hope or ſtriue to eſcape al croſſes, ſome we may: what thou canſt, fly from; what thou cãſt not, allay & mitigate; in croſſes vniuerſally let

let this be thy rule, Make thy self none, escape some, beare the rest, sweetē all.

Sect. IX.

Of crosses that arise from conceit.

APprehensiō giues life to crosses, & if some be simply, most are as they are takē I haue seen many which when God hath meant thē no hurt, haue framed themselues crosses out of imagination, & haue found that insupportable for weight, which in truth neuer was, nether had euer any but a fancied being. Others againe laughing out heauy afflictiōs, for which they were

bemoned of the beholders. One receiues a deadly wound, & looks not so much as pale at the smart; an other heares of maine losses, and like *Zeno* after news of his shipwracke, (as altogether passiō-lesse) goes to his rest, not breaking an houres sleepe for that, which would breake the heart of some others. *Greenham* that S. of ours (whom it cannot disparage that he was reserued for our so loose an age) can lye spred quietly vpon the forme looking for the Chirurgians knife, binding himselfe

selfe as fast with a resolued patience, as others with strongest cords, abiding his flesh carued and his bowels rifled, and not stirring more than if he felt not, while others treble to expect, & shrink to feele but the pricking of a veyne. There can be no remedie for imaginarie crosses but wisedome, which shall teach vs to esteeme of all euents as they are like a true glasse representing all thinges to our minds in their due proportion. So as Crosses may not seeme that are not, nor little & gētle ones

seeme great and intolerable. Giue thy bodie Ellebore, thy mind good Counsell, thine eare to thy friend, and these fantasticall cuils shall vanish away like themselues.

Sect. X.

Of true and reall crosses.

IT were Idle aduise to bidde men auoyde euilles. Nature hath by a secret instinct taught brute creatures so much, whether wit or sagacitie: and our selfe-loue making the best aduantage of reason, will easily make

make vs so wise and carefull; It is more worth our labour, since our life is so open to calamities, and nature to impatiẽce, to teach men to beare what euills they cannot auoid, & how by a well disposednesse of minde, wee may correct the iniquity of all hard euents. Wherein it is hardly credible how much good art, and precepts of resolution may auaile vs. I haue seene one man by the helpe of a little engine lift vp that weight alone which fortie helping handes by their

cleare ſtrength might haue indeauored in vain. We liue here in an Ocean of troubles, wherein we can ſee no firme land; One waue falling vppon another, ere the former haue wrought all his ſpight. Miſchiefes ſtriue for places, as if they feared to looſe their roome if they haſted not: ſo many good thinges as wee haue; ſo manye euilles ariſe from their priuation; beſides no fewer reall and poſitiue euills that afflict vs; To preſcribe & apply receits to euery particular croſſe, were

were to write a Salmeron like commentary vpon *Fernarch* remedies, & I doubt whether to the work would be perfect: a life would be too little to write it, & but enough to read it.

Sect. XI.

The same Medicines cannot helpe all diseases of the bodie, of the soule they may. We see Fencers giue their scholers the same common rules of position of warding and wielding their

The first remedy of Crosses.

Before they come.

their weapon for offence for defence against all commers: such vniuersall precepts there are for Crosses. In the first whereof I would prescribe Expectation, that either killeth or abateth euils. For Crosses, after the nature of the *Cockatrice*, die if they be foreseene: Whether this prouidence makes vs more strong to resist, or by some secret power makes them more vnable to assault vs. It is not credible what a fore resolued mind can do can suffer. Could our english *Milo*, of whom Spain yet speaketh

speaketh since their last peace, haue ouerthrown that furious beast, made now more violent throgh the rage of his bayting, if he had not setled himselfe in his station, and expected? the frighted multitude ran away from that ouer earnest sport, which begun in pleasure, ended in terror: if he had turned his backe with the rest, where had been his safety, where his glorie, and reward? Now he stood stil, expected ouer-came, by one fact he at once preserued, honored, enrich-ed himselfe. Euils will come

come neuer the sooner for that thou lookest for them, they will come the easier; it is a labor well lost if they come not, & well bestowed if they do com. Wee are sure the worst may come, why should we be secure that it will not? Suddennesse findes weake mindes secure, makes them miserable, leaues them desperat. The best way therefore is to make things present in cõceite before they come, that they may be half past in their violẽce whẽ they doe come. Euen as with wooden wasters we learn to play at

at the sharpe. As therfore good souldiers exercise thẽselues long at the pale, & there vse those actiuities which afterwardes they shall practise vpon a true aduersary: so must we prefet to our selues imaginary crosses & menage thẽ in our mind before god sẽds them in euent. Now I eat, sleepe, digest, all soundly without cõplaint: what if a lãguishing disease shold bereaue me of my appetite & rest? that I shold see dainties & loath thẽ, surfetting of the very smell, of the thought of the best dishes? that I should

count

coũt the lingring houres and thinke *Ezechias* long day returned wearying my selfe with changing sides, and wishing any thing but what I am. How could I take this distemper? Now I haue (if not what I would) yet what I need, as not aboũding with idle superfluities, so not straitned with penurie of the necessarie things. What if pouerty should rush vppon me as an armed man, spoyling mee of all my little that I had, and send mee to the fountaine for my best cellar? to the ground for my bed

bed, for my bread to anothers cup-bord, for my cloathes to the brokers shoppe, or my friends wardrobe? How could I brooke this want? I am now at home walking in my owne grounds, looking on my young plants the hope of posterity, considering the nature, aduantages or feares of my soile, enioying the patrimony of my Fathers; What if for my religion, or the malicious sentence of some great one, I should be exiled from my country, wandering amongst those whose habit, language

guage, fashion, my ignorance shal make me wonder at; where the solitude of places, and strangenes of persons shall make my life vncomfortable? How could I abide the smell of forrain smoke? how should I take the contempt and hard vsage that waits vpō strangers? Thy prosperity is idle, and ill spent if it be not medled with such fore-casting and wisely suspitious thoughts, if it bee wholly bestowed in enioying, no whit in preuenting: Like vnto a foolish Citie, which notwithstanding a dan-

gerous

gerous situation, spends all her wealth in rich furnitures of chambers, and state-houses; While they bestow not one shouel full of earth on outward Bulwarkes to their defence: this is but to make our enemies the happier and our selues the more readily miserable: If thou wilt not therfore be oppressed with euils; *Expect*, and *Exercise*; Exercise thy selfe with conceit of euils, Expect the euils themselues; Yea exercise thy selfe in expectation; so while the minde pleaseth it selfe

in

in thinking, yet I am not thus, it prepareth it selfe against it may be so: And if some that haue beene good at the foyles, haue proued cowardly at the sharpe, yet on the contrary who euer durst point a single combate in the field, that hath not been somewhat trayned in the fence schoole?

Sect. XII.

The next remedy of crosses whē they are come.

NEITHER doth it a little blunt the edge of euills to consider that they come from a diuine hand, whose

whose almighty power is guided by a most wise prouidēce, and tempered with a fatherly loue. Euen the sauage creature will be smitten of their keeper, & repine not; if of a stranger, they teare him in peeces. Hee strikes me that made me, that moderats the world, why struggle I with him, why with my selfe? Am I a foole, or a rebel? A foole if I bee ignorant whence my crosses cōe; A rebell if I know it, and be impatient. My sufferings are from a God, from my God, hee hath destin'd me

Frō their Author.

me euery dramme of sor-
row that I feele: Thus
much thou shalt abide, &
here shall thy miseries be
stinted: All worldly helps
cannot abate them; all
powers of hell cannot ad
one scruple to their
weight, that hee hath al-
lotted me: I must there-
fore either blaspheame
God in my heart, detra-
cting from his infinite iu-
stice, wisedome, power,
mercy which al shal stand
inuiolable, when millions
of such worms as I am are
gon to dust; or els cõfesse
that I ought to be patiẽt.
And if I professe I should
be

be that I wil not, I befoole my ſelfe and bewray miſerable impotency. But (as impatience is full of excuſes) it was thine owne raſh improuidence, or the ſpight of thine enemie that impouerifht, that defamed thee, it was the malignitie of ſome vnholſome diſh, or ſome groſſe corrupted aire that hath diſtempered thee: Ah fooliſh curre, why doeſt thou bite at the ſtone, which could neuer haue hurt thee but frō the hand that threw it? If I wounde thee, what matters it whether

with

with mine owne ſword, or thine, or anothers. God ſtrikes ſome immediatly from heauen with his owne arme, or with the arme of Angels: others hee buffets with their owne hands, ſome by the reuenging ſword of an enemie, others with the fiſt of his dumb creatures: God ſtrikes in all; His hand mooues theirs. If thou ſee it not, blame thy carnall eyes. Why doeſt thou fault the inſtrument while thou knoweſt the agent? Euen the dying thiefe pardons the executioner, exclaimes on his vniuſt

vniuſt Iudge, or his malicious accuſers. Either then blame the firſt mouer, or diſcharge the meanes. Which as they could not haue touched thee, but as from him; ſo from him they haue afflicted thee iuſtly; wrongfully perhaps, as in themſelues.

Sect. XIII.

The third antidote of croſſes.

BVT, neither ſeemeth it enough to bee patient in croſſes: if wee bee not thankefull alſo. Good thinges

E chal-

challenge more then bare contentment. Crosses (vniustly tearmed euills) as they are sent of him that is all goodnesse, so they are sent for good, and his end cannot bee frustrate. What greater good can be to the diseased man then fit and proper Physicke to recure him? Crosses are the onelie medicines of sicke mindes. Thy sounde body carryes within it a sicke soule; thou feelest it not perhappes: so much more art thou sick and so much more daungerously: Perhaps thou labou-

laboureſt of ſome plethorie of pride, or of ſome dropſie of Couetouſneſſe, or the Staggers of inconſtancie, or ſome feuer of luxurie, or conſumption of enuye, or perhaps of the lethargie of Idleneſſe, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe: Onely croſſes are thy remedies: What if they bee vnpleaſant? They are Phiſicke. It is enough if they bee wholſome; Not pleaſant taſt, but the ſecret vertue

commends medicines; If they cure thee, they ſhall pleaſe thee, euen in diſpleaſing; or els thou loueſt thy palate aboue thy ſoule. What madneſſe is this? whē thou complaineſt of a bodily diſeaſe, thou ſēdeſt to the Phyſician, that he may ſend thee not ſauorie, but wholſom potions; Thou receiueſt them in ſpight of thine abhorring ſtomacke, and withall both thankeſt and rewardeſt the Phyſiciā. Thy ſoule is ſicke; Thy heauenly Phyſician ſees it, and pitties thee ere thou thy ſelfe

and

and vnsent-to, sends thee not plausible but a soue-rayne remedy: thou loa-thest the sauour, & rather wilt hazard thy life, then offend thy palate; and in steede of thanks, repinest at, reuilest the Physici-an. How comes it that wee loue our selues so lit-tle (if at least wee count our soules the best or any part) as that wee had ra-ther vndergoe death thē paine; choosing rather wilfull sicknes, then an harsh remedy? surely we men are meere fooles in the estimatiō of our own good: like children, our

choise is led altogether by show, no whit by substãce. We cry after euery well-seeming toy, & put from vs solide profers of good things: The wise arbitrator of all thinges sees our folly and corrects it, withholding our idle desires, and forcing vpon vs the soũd good we refuse: It is second folly in vs, if we thanke him not: The fooliſh babe cryes for his fathers bright knife or gilded pilles. The wiſer father knowes that they can but hurt him; & therfore holds them after all his teares: the child thinks he

he is vſed but vnkindly. Euery wiſe man, and himſelfe at more yeares, can ſay it was but childiſh folly, in deſiring it, in complaining that hee miſſed it. The loſſe of wealth, friends, health, is ſometimes gain to vs. Thy body, thy eſtate, is worſe; thy ſoule is better, why complaineſt thou?

Sect. XIIII.

The 4. & last part, from their issue.

NAY, shall not be enough (me thinkes) if onelie we be but contented & thankfull, if not also chearefull in afflictions; If that, as wee feele their paine, so we look to their end; although indeed this is not more requisite then rarely found, as being proper onely to the good heart; Euery bird can sing in a cleare heauen, in a temperate spring; that one, as most familiar, so is most commended

mended, that ſings merrye notes in the middeſt of a ſhower, or the dead of winter. Euery Epicure can inlarge his heart to mirth in the midſt of his cups, and daliance; Only the three childrē can ſing in the furnace, *Paul* & *Silas* in the ſtocks, Martires at the ſtake. It is frō heauen, that this ioy comes ſo contrary to all earthly occaſions, bred in the faithfull heare through a ſerious & feeling reſpect to the iſſue of what hee feeles; the quiet and vntroubled fruit of his righteouſneſſe, glorie, the

crowne after his fight, after his minute of paine eternity of ioy. Hee neuer looke ouer the threshold of heauen that cannot more reioyce that he shall bee glorious, then mourne in present that he is miserable.

Sect. XV.

Of the importunity and terror of Death.

YEa this consideration is so powerfull, that it alone is able to make a parte against the feare or sence of the last and greatest of all terribles, Death it selfe: which in the Conscience

of his owne dreadfulneſſe, iuſtly laughs at all the vaine humane precepts of Tranquillitie, appalling the moſt reſolute, and vexing the moſt cheerefull mindes. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wãton Odes, can ſhift off the importunate, and violent horror of this aduerſarie. Seeſt thou the *Chaldean* Tyraunt beſet with the ſacred boawles of *Ieruſalem*, the late ſpoiles of Gods temple? and (in con-

cõtempt of their owner) carousing healthes to his Queenes, Concubines, Peeres? singing amids his cups, triumphant carols of praise to his molten & carued Gods? Wouldest thou euer suspect that this hie courage could bee abated? or that this sumptuous and presumptuous banquet (after so royall and iocond continuance) should haue any other conclusion, but pleasure? Stay but one houre longer, and thou shalt see that face, that now shines with a ruddy glosse (according to the colour

colour of his liquor) looke pale and gaſtly, ſtayned with the colours of feare and death; and that proud hand, which now lifts vp her maſſie Goblets in defiance of God, tremble like a leafe in a ſtorme; and thoſe ſtrong knees which neuer ſtooped to the burden of their laden body, now not able to beare vp themſelues: but looſened with a ſudden palſie of feare, one knocking againſt the other. And all this, for that death writes him a Letter of ſummons to appeare that night before

fore him; and accordingly ere the next Sun, sent two *Eunuches* for his honourable conueiance into another world; where nowe are those delicate morselles, those deepe draughts, those mery dities, wherwith the palate and eare so pleased themselues? What is now become of all those chearfull lookes, loose laughters, stately port, reuells, triumphes of the feasting court? Why doth none of his gallant nobles reuiue the faynted courage of their Lorde with a new cuppe? or with

with ſome ſtirring ieſt ſhake him out of this vnſeaſonable Melancholie? O death how imperious art thou to carnall mindes? aggrauating their miſerie not onely by expectation of future payne, but by the remembrance of the woonted cauſes of their ioy; and not ſuffering them to ſee ought but what maye torment them. Euen that monſter of Ceſars, that had beene ſo well acquainted with bloud and neuer had found better ſport then in cutting

of

of throats; when now it came to his owne turne how effeminate, how desperatly cowardous did he show himselfe! to the wōder of al readers, that he which was euer so valiant in killing, should be so womanishly hartlesse in dying.

Sect. XVI.

The grouds of the feare of death.

THere are that feare not so much to bee dead, as to dye; the very act of dissolution frighting them with a tormenting expectation of a short, but intolerable

rable painfulnes. Which let, if the wisedome of God had not interposed to timerous nature, there would haue beene many more *Lucreces*, *Cleopatraes*, *Achitophels*; and good lawes should haue found little opportunity of execution, through the wilfull funeralls of malefactors. For the soule, that coms into the body without any (at least sensible) pleasure, departs not frō it without an extreamity of paine; which varying according to the manner and meanes of separation, yet in all violent deathes especi-

especially, retayneth a violence not to be auoyded, hard to bee indured. And if dieases, which are destin'd towardes death as their end, bee so painfull, what must the ende and perfection of diseases bee? Since as diseases are the maladies of the bodye, so Death is the maladie of diseases: There are that feare not so much to dye as to be dead. If the pang bee bitter, yet it is but short; the comfortlesse state of the dead strikes some that could well resolue for the act

of

of their paſſage. Not the worſt of the heathen Emperors, made that monefull dittye on his deathbed, wherin he bewraieth (to all memory) much ſeeling pittie of his ſoule, for her doubtfull and impotent condition after her parture? How doth *Platoes* worldling bewaile the miſerie of the graue, beſides all reſpect of paine! *Woe is me that I ſhall lie alone rotting in the ſilent earth, amongſt the crawlinge wormes; not ſeeing ought aboue, not ſeene.* Very not-

Ω' ποι ποτε κεῖσομαι.

not-being is ſufficiently abhorred of nature, if death had no more to make it ferfull: But, thoſe that haue liued vnder light enough, to ſhow them the gates of hell, after their paſſage through the gates of death (and haue learned, that death is not only horrible for our not being heere, but for being infinitely, eternally miſerable in a future world, nor ſo much for the diſſolutiō of life as the beginning of tormēt) thoſe cānot without the certain hope of their immunity but carnally feare

to dy, and hellishly feare to be dead: For, if it bee such paine to dye, what is it to be euer dying? & if the straining or luxation of one ioint, can so afflict vs, what shall the racking of the whole body and the torturing of the soule? whose animation alone makes the bodie to feele and complaine of smart. And if men haue deuised such exquisite torments, what can spirits, more subtile, more malicious? And, if our momentary sufferinges seeme long, how long shall that bee that is

eternall?

eternall? and if the ſorrowes indifferently incident to Gods dear ones vpon earth be ſo extreme as ſometimes to driue them within ſight of deſpayring, what ſhall thoſe bee that are reſerued onely for thoſe that hate him, and that hee hateth? None but thoſe who haue hearde the deſperate complaints of ſome guilty *Spyra*, or whoſe ſoules haue beene a little ſchorched with theſe flames, can enough cõceiue of the horror of this eſtate; it beeing the policie of our common enemie

enemy to conceale it ſo long, that we may ſee and feele it at once: leaſt wee ſhould feare it, before it be too late to bee auoyded.

Sect. XVII.

Remedy of the laſt and greateſt breach of peace, ariſing frō death.

NOW when this great aduerſary, like a proude Gyaunt comes ſtalking out in his feareſull ſhape, and inſults ouer our fraile mortalitie, daring the Worlde to match him with an equall champion, whiles a whole hoaſte of worldlings

lings showe him their backs for feare, the true Christian (armed onely with confidence and resolutiõ of his future happinesse) dares boldly encounter him, and can wound him in the forehead (the wonted seate of terror) and trampling vpon him can cut off his head with his own sword & victoriously returning, can sing in Triumph, *O death where is thy sting?* An happy victory! wee die and are not foiled: yea we are conquerors in dying: wee could not ouercome death, if wee dyed not

not. That dissolution is well bestowed, that parts the soule from the body, that it may vnite both to God. All our life here (as that heauenly Doctor well tearms it) is but a vitall death. How aduantageous is that death that determines this false and dying life, and beginnes a true one, aboue all the titles of happinesse! The Epicure or Saducee, dare not dye for feare of not being. The guiltie and loose worldling dare not die, for feare of beeing miserable. The distrustfull and doubting se-

Augustin.

mi-christian dare not dye, because hee knowes not, whether hee shall bee, or bee miserable, or not bee at all. The resolued Christian dare and would dye, because hee knowes hee shall bee happy; and, looking merrily towards heauen (the place of his rest) can vnfainedly say, I desire to bee dissolued: I see thee, my home, I see thee. (A sweete and glorious home, after a weary pilgrimage.) I see thee; and now, after manye lingring hopes, I aspire to thee: How

ofte
im

ofte haue I looked vp at thee, with admiration and rauishment of soule! and, by the goodly beames that I haue seene, ghessed at the glorye that is aboue them! How ofte haue I scorned these dead and vnpleasant pleasures of earth, in comparison of thine! I come now, my ioyes, I come to possesse you: I come through paine and death; Yea, if Hell it selfe were in the way betwixt you & mee, I would passe through Hell it selfe to inioy you. And (in truth) if that

heathen *Cleombrotus* (a follower of the ancient *Academie*) but vpon only reading of his Maister *Plato* discourses of the immortalitie of the soule, could cast downe himselfe headlong from an hie rocke, and wilfully breake his necke, that hee might be possessed of that Immortalitie which hee beleeued to follow vppon death; how contemned should they be to die, that know they shall be (more then immortall) glorious: He went, not in an hate of the flesh as the *Puritan* here-

Tull. Tuscul. Calli-mach. Epigram.

August. de Hæres.

hereticks of olde; but in a blind loue to his soule; out of bare opinion: Wee, vpon an holy loue grounded vpon assured knowledge. He, vpon an opinion of future life; we, on knowledge of future glory. Hee went, vnsent for; wee, called for by our maker. Why should his courage exceed ours? since our ground, our estate so far exceeds his. Euen this age, within the reach of our memorie, bred that peremptorie Italian, which in imitation of the old Romane courage (least, in that degene-

rated natiõ, there should bee no step left of the qualities of their Ancestours) entring vpon his torment for killing a Tyrant, cheared himselfe with this confidence; my death is sharpe: my fame shall bee euerlasting. The voice of a Romane; not of a Christian. My fame shall bee eternall: an idle comfort. My fame shall liue; not my soule liue to see it. What shall it availe thee to bee talkt of, while thou art not? Then fame only is pretious when a man liues to enioy it: The fame that sur-

Mors aerba, Fama perpetua.

surmises the soule is bootlesse. Yet euen this hope cheated him against the violēce of his death: what should it doe vs, that (not our fame, but) our life, our glory after death, cannot dy? He that hath *Stephens* eies to looke into heauen, cannot but haue the tongue of the Saintes, *Come Lord: How long?* That man, seeing the glory of the end, cannot but contemne the hardnesse of the way: But who wants those eies, if he say and sweare, that he feares not death; beleeue him not: If he protest his *Tran-*

quillitie, & yet fear death: beleeue him not: Beleeue him not, if he say he is not miserable.

Sect. XVIII.

The 2. ranke of the enemies of Peace.

THese are enemies on the left hand. There want not some on the right: which, with lesse profession of hostilitie, hurt no lesse; Not so easilie perceiued, because they distemper the mind, not without some kinde of pleasure. Surfeit killeth more then famine. These are

are the *ouer-desiring* and *ouer-ioying* of these earthly things. *All immoderations are enemies, as to health, so to peace. He that desires, wants as much, as hee that hath nothing. The drunken man is as thirstie as the sweating traueller.* Hence are the studies, cares, feares, iealousies, hopes, griefes, enuies, wishes, platforms of atchieuing, alterations of purposes, and a thousand like: whereof each one is inough to make the life troublesome. One is sicke of his neighbour field; whose misshapē an-

Hippocr Aphoris

gles disfigure his, & hinder his Lordship of entirenesse: what he hath is not regarded; for the want of what he cannot haue. Another feeds on crusts, to purchace what hee must leaue (perhaps) to a foole, or (which is not much better) to a prodigall heyre. Another, in the extremitie of couetous folly, chooses to dy an vnpitied death; hanging himselfe for the fall of the market: while the Commons laugh at that losse, & in their speaches Epiraph vpon him, as on the Pope; diuided

as a Wolfe, and sleek as a dog. One cares not what attendance he daunces at all houres, on whose stairs hee sits, what vices hee sooths, what deformities hee imitates what seruile offices hee dooth, in an hope to rise. Another stomacks the couered head and stiffe knee of his inferiour; angry that other men thinke him not so good as he thinks himselfe. Another eates his owne heart with enuie at the richer furniture & better estate, or more honor of his neighbour; thinking his owne not good; because

because another hath better. Another vexeth himselfe with a word of disgrace, past frō the mouth of an enemie; which he neither can digest, nor cast vp; resoluing because another will bee his enemie, to be his own. These humors are as manifold, as there are men that seeme prosperous. For the auoiding of all which ridiculous and yet spightfull inconueniences, the Minde must be setled in a persuasiō of the worthlesnesse of these outward things. Let it know, that these riches haue made ma-

The 1. remedy of an ouer-prosperous estate.

The vanity and vnprofitablenes of riches.

The first enemy on the right hand.

many prouder, none better; That, as neuer man was, so neuer wise man thought himself better for enioying the. Would that wise Philosopher haue cast his gould into the sea, if hee had not known hee should liue more happily without it? If he knew not the vse of riches, hee was no wise man: if hee knew not the best way to quietnes, hee was no Philosopher: now euen by the voice of their oracle, he was confessed to bee both; yet cast away his gold, that hee might be happy. Would that

Socrates.

A proofe that wit Christiā deserues no credit but with heathen cōmand it.

that wise prophet haue prayed aswell against riches, as pouerty? Would so many great mē (whereof our little Iland hath yeelded 9. crowned kings while it was held of old by the *Saxons*) after they had cōtinued their life in the throne, haue ended it in the cell, & chāged their scepter for a book; if they could haue found as much felicity in the hiest estate, as security in the lowest? I heare *Peter* and *Iohn*, (the eldest and deerest Apostles) say, Golde and siluer haue I none: I heare the Diuell say, All these

these will I giue (thee; and they are mine, to giue. Whether shall I desire to bee in the state of these saints, or that diuel? He was therfore a better husband then a philosopher, that first tearmed riches Goods: and hee mēded the title wel, that (adding a fit epithete) called them goods of *Fortune*; false goods, ascribed to a false patrō. Ther is no fortune, to giue or guide riches: there is no true goodnes in riches, to be guided. His meaning then was (as I can interpret

pretie) to teach vs, in this title; that it is a chance, if euer riches were good to any. In summe, who would account those as riches, or those riches as goods, which hurt the owner, disquiet others: which the worst haue; which the best haue not: which those, that haue not, want not: which those wan, that haue the: which are lost in a night; and a man is not worse, when he hath lost them. It is true of them, that we say of Fire and water; they are good seruantes, ill maisters. Make them

thy

thy ſlaues, they ſhall bee goodes indeede: in vſe, if not in nature; good to thy ſelfe, good to others by thee: But, if they bee thy maiſters, thou haſt condemned thy ſelfe to thine owne *Gallies*. If a ſeruant rule, he proues a Tyrant. What madneſſe is this? thou haſt made thy ſelfe, at once, a ſlaue and a foole. What if thy chaines be of golde? or if, with *Heliogabalus*, thou haſt made thee ſilken halters? thy ſeruitude may be more glorious: it is no leſſe miſerable.

Sect.

Sect. XIX.

The 2. enemy on the right hand. Honor.

HOnour, perhaps is yet better; such is the confused opinion of those that know little: but a distinct & curious head shall finde an hard taske, to define in what point the goodnes therof consisteth. Is it in hye descent of blood? I would thinke so, if nature were tyed, by any law to produce children like qualified to their parents: But, although in the brute creatures shee be euer thus regu-

regular, that ye shall neuer finde a yong pigeon hatched in an eagles nest; neither can I thinke that true (or if true, it was mõstrous) that *Nicippus* his sheepe should yeane a Lion: yet, in the best creature (which hath his form, & her attẽding qualities, from aboue) with a likenes of face & features, is commonly founde an vnlikenes of disposition: Onely the earthly parte followes the seede; wisdome, valour, vertue are of another beginning. Shall I bowe to a molten calfe, bycause it was made

of golde care-rings? Shal I condemne all honor of the first head (tho vppon neuer so noble deseruing) because it can shew nothing before it self, but a white shield? If *Cæsar*, or *Agathocles*, bee a Potters sonne, shall I contemne him? Or if wise *Bion* bee the sonne of an infamous Curtizan, shall the censorious lawyer race him of the Catalogue, with *Partus sequitur ventrem*? Lastlie, shall I account that good, which is incident to the worst? Either therefore greatnes must show some charter, wherein it

Olimpia. Diog. Laert.

is

is priuiledged with succession of vertue; or els the goodnesse of honor cannot consist in blood. Is it then in the admiration and hie opinion that others haue conceiued of thee; which drawes all dutifull respect, & humble offices from them, to thee? O fickle good, that is euer in the keeping of others! especially of the vnstable vulgar, that beast of many heads: whose diuided tongues, as they ne uer agree with each other; so seldõe (whẽ euer) agree long with themselues. Do we not see the

super-

superstitious Lystrians, that ere-while would needes make *Paul* a god, against his will; & in deuout zeal, drew crowned buls to the altars of their new *Iupiter* & *Mercury*? violence can scarce holde them frō sacrificing to him: now not many houres after, gather vp stones against him; hauing in their conceits turned him, from a god, into a malefactor; and are ready to kill him in stead of killing a sacrifice to him. Such is the multitude; & such, the stedfastnesse of their honour! There then onely is true ho-

nour

nour, where bloud and vertue meete together: the *Greatnes* whereof is from blood; the *Goodnesse*, from vertue. Reioyce yee great men, that your blood is ennobled with the vertues and deserts of your Auncestors. This only is yours: this onely challengeth all vnfained respect of your inferiours. *Count it praise-worthy, not that you haue, but that you deserue honour.* Bloode may be tainted: the opinion of the vulgar cannot be constant: onely vertue is euer like it selfe, & only wins

wins reuerence, euen of those that hate it. Without which, greatnesse is as a Beacon of vice, to drawe mens eyes the more to behold it: and those that see it, dare loath it; tho they dare not censure it. So, while the knee bēdeth, the mind abhorreth; and telleth the body, it honors an vnwoorthy subiect within it selfe, secretly comparing that vicious great man (on whome his submisse curtesie is cast away) to some goodly faire bound *Senecaes* Tragedies, that is curiously gilded without: which

a man open, he shall find *Thyestes* the toomb of his own children; or *Oedipus* the husband of his owne mother, or some such mõstrous part: which he (at once) readeth, and hates.

Sect. XX.

LEt him think, that not only these outwarde thinges are not in themselues good, but, that they expose their owners to misery. For, besides that God vsually punishes our ouer-louing them, with their losse (because hee thinks thẽ vnwoorthy riuals to himselfe, who chal-

The second remedy of ouer-ioyed prosperity.

lengeth all height of loue, as his onely right) so that the way to loole, is to loue much: the largenes moreouer either of affection, or estate, maks an opē way to ruin: while a mā walks on plain ground, he falls not; or, if he fall, hee doth but measure his lēgth on the groūd, & rise again without harme: but hee that climbeth hie, is in danger of falling, & if he fall, of killing. All the sailes, hoised, giue vantage to a tempest; which (through the mariners foresight giuing timely roome therevnto) by their fall, deliuer the vessell

fell from the daunger of that gust, whose rage now passeth ouer with onely beating her with waues, for anger that hee was preuented: So, the larger our estate is, the fayrer marke hath Mischiefe giuen to hit; and (which is worse) that which makes vs so easie to hit, makes our wound more deepe and grieuous. If poore *Codrus* his house burn, he stands by and warms him with the flãe: because he knows it is but the losse of an outside; which (by gathering some few sticks, straw, and clay) may with

labor, & no coſt, be repaired. But, when the many loſes of the rich man doe one giue fire to another; he cries out one while of his counting houſe, another while of his wardrob. Thē of ſome noted cheſt, & ſtraight of ſome rich Cabinet: &, lamēting both the frame & the furniture, is therfore impatient becauſe he had ſomething.

Sect. XXI.

The vanity of pleaſure; the third enemy on the right hād.

But, if there be any ſorcereſſe vpō earth, it is pleaſure which ſo inchāteth the minds of mē and worketh

keth the disturbāce of our Peace, with such secret delight; that foolish men thinke this wāt of *Tranquilitie*, happinesse. Shee turneth men into swine, with such sweet charmes, that they would not chāg their brutish nature, for their former reason. It is a good vnquietnesse (say they) that contēteth: It is a good enemie, that profiteth. Is it any wonder that mē should be sottish, when their reason is mastred with sensuality? thou fool, thy pleasure cōtents thee: how much? how long? If shee haue not

more befriended thee, then euer shee did any earthly fauorite: yea, if she haue not giuē thee more, thē she hath her selfe; thy best delight hath had sōe mixture of diseōtentmēt. For, either sōe circūstáce crosseth thy desire, or the inward distast of thy conscience (checking thine apetite) permits thee not any entire fruition of thy ioy. Euen the sweetest of al flowers hath his thornes: and, who can determine whether the sent be more delectable, or the pricks more yrksome? It is enough for hea-

heauen, to haue absolute pleasures: which, if they could be found here below; certainly, that heauen, which is now not inough desired, would then bee feared. God will haue our pleasures here (according to the fashion of our selues) compounded; So as the best delights, may still sauour of their earth. See, how that great King, which neuer had any match for wisdō, scarce euer any superiour for wealth, trauersed ouer all this inferiour world, with diligent inquirie, &

obſeruation: and all, to find out that goodnes of the childrē of men which they enioy vnder the Sun: abbridging himſelfe of no thing that either his eies, or his heart could ſuggeſt to him: (as what is it, that he could not either know or purchaſe?) & now coming home to himſelfe, (after the diſquiſitiō of all natural & humane things) complaines, that *Behold all is* not onely *vanity*, but *vexation*. Go then thou wiſe ſcholler of experiēce and make a more accurate ſearch for that which he ſought, & miſſed. Perhaps

haps, somwhere (betwixt the talleſt Cedar in Lebanon, & the ſhrubbie Hyſſop vpon the wall) Pleaſure ſhrowded her ſelfe, that ſhe could not be deſcryed of him; whether through ignorance, or negligẽce: Thine inſight may be more percing, thy meanes more commodious, thy ſucceſſe happier. If it were poſſible, for any man to entertaine ſuch hopes, his vain experience could not make him a greater foole: it could not teach him what he is, and knoweth not. And yet ſo imperfect

as our pleasures are, they haue their satietie: and, as their *Continuance* is not good; so their *Conclusion* is worse. Look to the end: and see, how sudden, how bitter it is. Their only *Curtesie* is, to salute vs with a farewell; and such a one, as makes their salutation vncomfortable. This *Dalila* showes and speaks faire: but, in the ende she will bereaue thee of thy strength, of thy sight, yea, of thy selfe. These gnats fly about thine eares, and make thee musick a while but euermore they sting,

ere

ere they part. *Sorrow* and *Repentance*, is the best end of *Pleasure*: *Paine* is yet worse; but, the worst is *Despaire*. If thou misse of the first of these, one of the latter shall find thee; perhaps, both. *How much better is it for thee, to want a little honey, than to bee smoine vp with a venemous sting?*

Thus then, the mind resolued, that these earthly things (*Honours, wealth, Pleasures*) are casual, vnstable, deceitfull, imperfect, dangerous: must learne to vse thē without trust, & to want thē without griefe;

think-

thinking ſtill; if I haue thē, I haue ſome benefit with a great charge: If I haue them not; with little reſpect of others, I haue much ſecuritie and eaſe, in my ſelfe: which once obtained, we cannot fare amiſſe in either eſtate; & without which, we cannot but miſcary in both.

Sect. XXII.

ALL the enemies of our inward peace, are thus deſcried and diſcomforted. Which done, we haue enough to preſerue vs frō mi-

misery: but (since wee moreouer seeke how to liue well and happilie) there yet remaine those *positiue rules*, whereby our *Tranquillitie* may be both had, continued and confirmed. Wherein, I feare not least I should seeme ouer-diuine, in casting the Anchor of Quietnes so deep as Heauen (the only seat of constancy); whiles it can find no holde at all vppon earth. *All earthly things are full of variablenes*: and therfore, hauing no staye in themselues, can giue none to vs. He, that will

haue

haue and hold right *Tranquillity*, muſt find in himſelfe a ſweete fruition of God, and a feeling apprehenſion of his preſence; that, when hee finds manifolde occaſions of vexation in theſe earthlye thinges, hee (ouer-looking them all, and hauing recourſe to his Comforter) may finde in him ſuch matter of contentment, that hee may paſſe ouer all theſe pettye grieuaunces with Contempt: which whoſoeuer wantes, may bee ſecure, cannot bee quiet. The minde of man can-

cannot want some refuge, and (as wee saye of the Elephant) cannot rest, vnlesse it haue something to leane vppon. The *Couetous man* (whose heauen is his cheſt) when hee heares himselfe rated and cursed for oppression, comes home; &, seeing his bags safe, applauds himselfe against all censures.. The *Glutton*, when hee loseth friends or good name; yet ioyeth in his full furnisht table, and the laughter of his wine: more pleasing himselfe in some one dish, then he can

can be greeued with all the worlds mis-cariage. The *needie Scholler* (whose welth lies all in his braine) cheares himselfe against iniquitie of times, with the conceit of his knowledge. These starting holes the minde cannot want, when it is harde driuen. Now, when as, like to some chased *Sisera*, it shrowds it selfe vnder the harbour of these *Iaels*; although they giue it house roome, and milke for a time, yet at last either they entertain it with a naile in the temples, or (beeing guiltie

to

to their owne impotency) send it out of themselues, for safetie and peace. For, if the Crosse light in that, which it made his refuge (as if the couetous man be crossed in his riches) what earthly thing can stay him frō a desperate phrensy? Or, if the crosse fall in a degree aboue the height of his stay; as if the rich man be sick or dying (wherin, all wealth is either contemned, or remembred with anguish) how doe all his comforts (like vermine, from an house on fire) runne awaye from him

him, and leaue him ouer to his ruine! whiles the Soule, that hath placed his refuge aboue, is sure that the grounde of his comfort cannot bee matched with an earthly sorrowe, cannot bee made variable by the change of any euent; but, is infinitly aboue all casualties, and without all vncertainties. What state is there, wherein this heauenly stay shall not afforde me, not onely Peace, but Ioy? Am I in prison? or in the hell of prisons (in some darke, lowe, and desolate

solate dungeon)? Loe ther, *Algerius* (that sweet Martyr) finds more light then aboue; and pities the darknes of our liberty. We haue but a Sunne to enlighten our world, which euery cloud dimmeth, and hideth from our eies: but, the father of lights (in respect of whome, all the bright starres of heauen are but as the snuffe of a dim cãdle) shines into his pit, & the presence of his glorious Angels make that an Heauen to him, which the world purposed as an Hell of discomfort. What walles

Pompon. Alger. Fox Martyr.

walls can keepe out that infinite Spirit, that filles all thinges? What *darkeneſſe* can bee where the God of this ſunne dwelleth? what *ſorrow* where hee comforteth? Am I wandring in baniſhmẽt? Can I go whither God is not? what ſea can diuide betwixt him and me? then would I feare exile, if I could bee driuen away aſwell from God, as my country. Now hee is as much in all earthes: His title is alike to all places; and mine in him: his ſun ſhines to me; his ſea or earth beares mee vp;

vp; his presence cheareth me, whithersoeuer I goe. *Hee cannot bee sayde to flitte, that neuer changeth his Hoste.* He alone is a thousand companions; he alone is a world of friends. That man neuer knew what it was to be familiar with God, that complaines of the want of home, of friends, of companions; while God is with him. Am I contemned of the world? It is inough for me, that I am honored of God: of both, I cannot. The world would loue me more, if I were lesse

friends

friends with God. It cannot hate me so much, as God hates it. *What care I to bee hated of them, whom God hateth?* He is vnworthy of Gods *fauor*, that cannot thinke *it* happynesse enough without the worlds. How easie is it for such a mā, whiles the world disgraces him, at once to scorne & pity it. That it cannot think nothing more contemptible thē it selfe? I am empouerished with losses: That was neuer throghly good, that may be lost. My riches will not leese mee: yea, tho I forgoe

all, to my skin, yet haue I not lost any part of my wealth. For, *if he be rich that hath something; how rich is he, that hath the maker and owner of all things! I am weake and diseased in body: Hee cannot miscarry, that hath his Maker, for his Phisician.* Yet, my soule (the better parte) is sound; for, *That cannot be weake, whose strength God is.* How many are sicke in that, & complain not! I can bee content to bee let blood in the arme or foot, for the curing of the head or heart. The health of the principall

part

parte is more ioye to mee, than it is trouble to be distempered in the inferiour. Let me know that God fauours mee: then I haue *libertie* in Prison, *home* in Banish-ment, *honour* in Contēpt, in Losses *wealth*, *health* in Infirmitie, *life* in Death; and in all these happi-nesse: And (surely) if our perfect fruition of GOD bee our com-plete heauen: it must needes bee, that our in-choate conuersing with him is our heauen im-perfectly, and the en-traunce into the other

which

which (me thinkes) differs from this, not in the kinde of it, but in degree: For the continuation of which happy societie (sith strangeneſſe looſeth acquaintance, and breedeth neglect) on our part muſt bee a dayly renuing of heauenly familiaritie; by ſeeking him vp, euen with the contempt of all inferiour diſtraction; by talking with him in our ſecret inuocations; by hearing his conference with vs; and by mutuall entertainment of each other

in the sweete discourses of our daily meditations. Hee is a sullen and vntociable friend that wants words. God shall take no pleasure in vs if wee be silent. The heart that is full of loue cannot but haue a busie tongue. All our talke with God is either Suites or Thankes. In them the christian heart pours out it selfe to his maker; and would not change this priuiledge for a world. All his annoyances, all his wants all his dislikes are poured into the bosome of his

inui

inuisible friend who likes vs still so much more as we aske more, as we cõplaine more. Oh the easy and happy recourse that the poore soule hath to the hie throne of heauẽ! We stay not for the holding out of a golden sceptre, to warne our admissiõ before which our presence should be presũption & death. No houre is vnseasonable, no person too base, no words too homely, no fact too hard, no importunity too great. We speak familiarly we are heard, answered, comforted. Another

while God interchangeably ſpeakes vnto vs by the ſecret voyce of his ſpirit; or by the audible ſound of his word, wee heare, adore, anſwere him; By both which the minde ſo communicates it ſelfe to God, and hath God ſo plentifully communicated vnto it, that hereby it growes to ſuch an habite of heauenlyneſſe, as that now it wants nothing but diſſolution, of full glory.

Sect.

Sect. XXIII.

OVT of this maine ground once setled in the heart (like as so many riuers from one common sea) flowe those subordinate resolutions, which wee require as necessarie to our peace, whether in respect of our actions, or our estate. For our actions, there must be a secret vowe passed in the soule both of constant refraining from whatsoeuer

The subordinate rules of Tranquillity.

1. For Actions.

ſoeuer may offend that maieſty we reſt vpon; & aboue this, of true & Canonicall obedience to God, without all care of difficultie, & in ſpight of all cõtradictions of nature. Not out of the confidence of our owne power: Impotent men, who are we, that wee ſhould either vow or performe? But as he ſaid; giue what thou bidſt, and bid what thou wilt. Hence the courage of *Moſes* durſt venture his hand to take vp the crawling and hiſſing Serpent. Hence *Peter* durſt walke vpon the

Pauc-

Pauement of the waues. Hence that Heroicall ſpirit of *Luther* (a man made of mettall fit for ſo great a worke) durſt reſolue and profeſſe to enter into that fore-warned citie, though there had beene as many diuelles in their ſtreetes, as tyles on their houſes. Both theſe vowes as wee once ſolemnly made by others; ſo, for our peace wee muſt renewe in our ſelues. Thus the experienced minde both knowing that it hath mette with a good friend, and withall

what the price of a friend is; cannot but be carefull to retaine him, and wary of displeasing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of alleageance of it selfe to GOD; which neither benefit shall induce vs to breake, if wee might gaine a world, nor feare vrge vs thereto, tho we must loose our selues: The wauering heart that findes continuall combates in it selfe betwixt Pleasure and Conscience, so equally matched

ed that neither gets the day, is not yet capable of peace; and whether euer ouercommeth, is troubled both with resistance and victorie. Barren *Rebecca* found more ease, then when her twins struggled in her wombe: If *Iacob* had beene there alone, shee had not complained of that painefull contention: One while Pleasure holds the fort, and Conscience assaults it; which when it hath entered at last by strong hand, after many batteries of iudgements de-

nounced; ere long pleasure either corrupts the watch, or by some cunning stratagem, findes way to recouer her first hold. So, one part is euer attempting, and euer resisting. Betwixt both, the heart cannot haue peace, because it resolues not; For while the soule is held in suspense, it cannot inioy the pleasure it vseth; because it is halfe takē vp with feare; Onely a strong and resolute repulse of pleasure is truly pleasant; For therin the Conscience (filling vs with heauenly de-

light

light) maketh sweet Triumphes in it selfe; as being now the Lord of his own dominions & knowing what to trust to. No man knowes the pleasure of this thought, I haue done well, but hee that hath felt it: and hee that hath felt it, contemns all pleasure to it. It is a false slander rayled on Christianity, that it maketh men dūpish & melancholicke: for therefore are wee heauie, because we are not enough Christians. Wee haue religion enough to mislike pleasure; not enough to

to ouercome them; But if wee bee once conquerours ouer our ſelues and haue deuoted our ſelues wholly to GOD, there can be nothing but heauenly mirth in the ſoule. Loe here ye Philoſophers, the true muſick of heauen, which the good heart continually heareth, and anſweres it in the iuſt meaſures of ioye. Others may talke of mirth as a thing they haue heard of, or vainely fancied; Onely the Chriſtian feeles it; and in compariſon thereof ſcorneth the idle ri-

baldiſh,

baldish, and scurrilous mirth of the prophane.

Sect. XXIIII.

2. Rule for our Actions.

AND this resolution which wee call for, must not onely exclude manifestly euill actions, but also doubting and suspension of minde in actions suspected, and questionable; wherein the iudgement must euer giue confident determination one way: For this tranquillitie consisteth in a steadinesse of the

the minde: and how can that vessell which is beaten vppon, by contrary waues and windes (and tottereth to either part) be said to keepe a steady course? Resolution is the onely mother of securitie. For instance; I see, that Vsurie which was wont to bee condemned for no better then a Legall theft, hath now obtained (with many) the reputation of an honest trade: and is both vsed by manye, and by some defended. It is pitrie that a bad practise should finde any learned or

or religious Patron. The ſumme of my patrimonie lieth dead by mee, ſealed vppe in the bagge of my father: my chriſtian friends aduiſe me to this eaſy and ſure improuemẽt. Their coũſell & my gaine preuaile; my yearly ſums cõe in with no coſt but of time, wax, parchmẽt: my eſtate likes it well: better then my conſcience; which tels me ſtill hee doubts my trade is too eaſie to bee honeſt: Yet I cõtinue my liberall courſe not without ſome ſcruple & contradictiõ: ſo as my feare

of offence hinders the ioy of my profit, and the pleasure of my gaine, hartens mee against the feare of iniustice; I would be rich with ease; and yet I wold not be vncharitable, I wold not be vniust. All the while I liue in vnquiet doubts, and distraction; Others are not so much entangled in my bonds, as I in my owne. At last that I may bee both iust and quiet, I cō-clude to referre this case wholly to the sentence of my inward Iudge, the *Conscience*, the Aduocats *Gaine* and *Iustice* pleade on

on either part at this barre with doubtfull ſucceſſe. *Gaine* informes the ludge of a new and nice diſtinction of toothleſſe, and biting intereſt, and brings preſidents of particular caſes of vſury ſo farre from any breach of charitie or iuſtice, that both parts therein confeſſe themſelues aduantaged: *Iuſtice* pleads euen the moſt toothleſſe vſurie to haue ſharpe gummes, and finds in the moſt harmleſſe and profitable practiſe of it, an inſenſible wrong to the common bodie; beſides the

the infinit wracks of priuate eſtates. The weake iudge ſuſpends in ſuch probable allegations, and demurreth; as being ouercome of both, and of neither part: & leaues me yet no whit more quiet, no whit leſſe vncertaine: I ſuſpend my practiſe accordingly; being ſure it is good not to doe, what I am not ſure is good to be done: & now *Gaine* ſolicites mee as much as iuſtice did before. Betwixt both I liue troubleſomely: Nor euer ſhall do other, till (in a reſolute deteſtation) I haue whip-

whipped this euill merchant out of the Temple of my heart. This rigour is my peace. Before I could not bee well, either full or fasting. Vncertaintie is much paine, euen in a more tollerable action. Neither is it (I thinke) easie to determine, whether it bee worse to doe a lawfull acte with doubting, or an euill with resolution; Since that which in it selfe is good, is made euill to me by my doubt: and what is in nature euill, is in this one point

point not euill to mee, that I doe it vppon a verdict of a Conscience, so now my iudgement offends in not following the truth I offend not in that I follow my iudgement: Wherein if the most wise God had left vs to roue onely according to the aime of our owne coniectures, it should haue beene lesse faultie to bee *Sceptickes* in our actions, and either not to iudge at all, or to iudge amisse: but now that hee hath giuen vs a perfect rule of eternall equitie, & truth: whereby-

to

to direct the ſentences of our iudgement, that vncertaintie which alloweth no peace to vs, will afforde vs no excuſe before the tribunall of heauen: wherefore, then onely is the heart quiet, when our actions are gounded vppon iudgement and our iudgment vpon truth.

Sect. XXV.

Rules for eſtate.

FOr his eſtate the quiet minde muſt firſt rolle it ſelfe vpon the prouidence of the

1. Reliãce vpon the prouidẽce of God.

the hyeſt. For, whoſoeuer ſo caſts himſelfe vpon theſe outward things that in their proſperous eſtate he reioyceth, and (cõtrarily) is caſt downe in their miſcarriage; I knowe not whether hee ſhal find more vncertainty of reſt, or more certainty of vnquietneſſe; ſince hee muſt needs be like a light vnballaced veſſell, that riſes and falles with euery waue, & depends only on the mercie of winde and water: But who relies on the ineuitable decree, and all-ſeeing prouidence of God, which

(which can neither be crossed with second thoughts, nor with euents vnlooked for,) lays a sure ground of *Tranquillitie*. Let the world tosse how it list, and vary it selfe (as it euer doth) in stormes & calms; his rest is pitched aloft, aboue the sphere of changeable mortalitie. To begin is harder then to prosecute: What coũsell had God in the first moulding of thee in the wombe of thy mother? what ayde shall hee haue in repairing thee from the womb of the earth? &

if

if hee could make, and ſhal reſtore thee without thee, why ſhall hee not much more (not without thy indeuour) diſpoſe of thee? Is God wiſe enough to guide the heuens and to produce all creatures in their kindes and ſeaſons? and ſhall he not be able to order thee alone? Thou ſayeſt I haue friends, and (which is my beſt friend) I haue wealth to make both thē and mee; and wit to put both to beſt vſe. O the broken reedes of humane confidence! who euer truſted on friends that

that could trust to himselfe? *Who euer was so wise, as not sometimes to bee a foole in his owne conceit? oft times in the conceit of others?* Who was euer more discontent, thē the wealthy? *Frends* may be false: *Welth* cannot but bee deceitfull: *Wit* hath made many fooles. Trust thou to that, which (if thou wouldest) cannot faile thee. *Not that thou desirest shall come to passe; but, that which* GOD *hath decreed.* Neither thy feares, nor thy hopes, nor Vowes shall either for-

forslowe or alter it. The vnexperienced passenger, when hee sees the vessell goe amisse or too farre, layes fast hold on the contrarie part, or on the Mast for remedie: the Pilot-laughs at his follie; knowing, that (what euer he labors) the barke will goe, which waye the winde and his sterne directeth it. Thy goods are embarked: Now, thou wishest a direct North-wind to driue thee to the *Strayts*; and then a West, to runne in: and now, when thou hast emptyed and

laded

laded againe, thou call'ſt as earneſtlie for the South, and South-eaſt, to returne; and lowreſt, if all theſe anſwere thee not: As if heauen and earth had no thing elſe to doe, but to wayte vppon thy pleaſure; and ſerued onely, to bee commanded ſeruice by thee. Another, that hath contrary occaſions, asks for windes quite oppoſite to thine. He, that ſits in heauen, neither fits thy fancy nor his: but bids his winds ſper ſometimes in thy face; ſometimes to ſa-

uour thee with a ſide blaſt; ſometimes, to bee boiſtrous; other whiles, to bee ſilent, at his owne pleaſure. Whether the Mariner ſing or curſe, it ſhall goe, wither it is ſent. Striue, or lye ſtill, thy Deſtiny ſhall run on; and what muſt be, ſhall be: Not, that we ſhould hence exclude benefit of Meanes (which are alwayes neceſſarily included in this wiſe preordination of all things) but, perplexity of cares, and wreſtling with prouidence. Oh, the idle & ill-ſpent cares of curious men

men, that consulte with starres, and spirits, for their destinies, vnder colour of preuention! If it bee not thy destiny; why wouldst thou know it, what needst thou resist it? If it be thy destiny; why wouldst thou know that, thou canst not preuent? *That, which God hath decreed, is already done in heauen; and must bee done on earth.* This kinde of expectation doth but hasten slow euills, and prolong them in their continuance: hasten them, not in their euent, but in our con-

ceit. Shortly then, if thou ſwimmeſt againſt the ſtreame of this prouidence, thou canſt not eſcape drowning; euery waue turnes thee ouer, like a *Porkpiſce* before a tempeſt: But, if thou ſwimſt with the ſtreame, do but caſt thine armes abroade, thou paſſeſt with ſafetye, and with eaſe: it both beares thee vp, and carries thee on to the hauen (whither GOD hath determined thine ariuall) in peace.

Sect. XXVI.

NExt to this, the mind of the vnquiet man must bee so wrought by these former resolutions, that it be throughlie perswaded, The estate wherin hee is, is best of all; if not in it selfe, yet to him: Not out of pride; but, out of contentment: Which whosoeuer wanteth, cannot but bee continuallie vexed with enuie, & racked with ambition. Yea, if it

The 2. rule for state. A perswasi of the goodnes and fitne of it for vs.

were posſible to bee in heauen without this, he coulde not bee happy. For, *It is as impoſſible, for the minde at once to long after, and enioye, as for a man to feede and ſleepe at once.* And this is the more to bee ſtriuen for, becauſe we are all naturally prone to afflict our ſelues with our owne frowardnes; ingratefully contemning all we haue, for what we would haue Euen the beſt of the Patriarks could ſay, O Lord what wilt thou giue me, ſince I goe childeleſſe: The bondman deſires, now,

now, nothing but liberty: that alone would make him happy. Once free (forgetting his former thought) he wiſhes ſome wealth, to make vſe of his freedome; & ſaies, it were as good be ſtraited in place as in abilitie. Once rich, he longeth after nobilitie thinking it no praiſe, to be a wealthy peaſant. Once noble, hee begins to deeme it a baſe matter, to be ſubiect: nothing can now content him, but a crowne. Then it is a ſmall matter to rule, ſo long as hee hath but little dominions, and

greater neighbours. Hee would therefore bee an vniuerſal Monarch: whither then? ſurely, it vexeth him as much, that the earth is ſo ſmall a globe, ſo little a mole-hill; and that there are no more worlds to conquer. And, now that hee hath attained the hyeſt dignity among men, hee would needs be a God, conceits his immortality, erects temples to his owne name, commaunds his dead Statues to bee adored; and (not thus contented) is angry that hee cannot commaund heauen

uen, and controll nature. O vaine foolest whither doth our restlesse ambition climbe? What shall be, at length, the period of our wishes? I could not blame these desires, if contentment consisted in having much: but, now that *Hee onely hath much, that hath contentment*, (and that is as easilie obtained in a lowe estate,) I can account of these thoughts, no better then proudely foolish. Thou art poore? What difference is there betwixt a greater man and thee? saue

ſaue that he doth his buſineſſes by others; thou doeſt them thy ſelfe. Hee hath *Caters*, *Cookes*, *Baylines*, *Stewardes*, *Secretaries*, and all other officers for his ſeuerall ſeruices: thou prouideſt, dreſſeſt, gathereſt, receiueſt, expendeſt, writeſt for thy ſelfe. His patrimonie is large; thine earnings ſmall. If *Briareus* feede fiftie bellies with his hundreth hāds; what is he the better, then he that with two hands feedeth one? Hee is ſerued in ſiluer: thou, in veſſel of the ſame colour, of leſſer price; as

good

good for vſe, tho not for value. His diſhes are more daintie, thine as well reliſhed to thee, & no leſſe wholeſome. He eates oliues; thou garlicke: hee miſlikes not more the ſmell of thy ſauce, then thou doeſt the taſt of his. Thou wanteſt ſomewhat that he hath: he wiſheth ſomething which thou haſt, and regardeſt not. Thou couldſt be cõtent to haue the rich mãs purſe, but his gout thou woldſt not haue. He would haue thy health; but not thy fare. If wee might picke out of all mẽs eſtates, that

which

which is laudable, omitting the inconueniences; we wold make our ſelues complete: but, if we muſt take all together, we ſhold perhaps little aduantage our ſelues with the chãge. For, the moſt wiſe GOD hath ſo proportion'd out euerie mans condition, that hee hath ſome iuſt cauſe of ſorrow inſeparablie mixed with other contentments: and hath allotted, to no man liuing, an abſolute happineſſe without ſome grieuances; nor, to any man ſuch an exquiſite miſerie, as that he findeth not ſomewhat

what wherein to ſolace himſelfe: the weight whereof varies, according to our eſtimation of them. One hath much wealth; but no childe to inherit it: he enuies at the poore mans fruitfulneſſe, which hath many heires, and no lands; and could be content, with all his abundáce to purchaſe a ſucceſſour of his owne loynes. Another hath many children, little maintenance: he commēdeth the careles quietnes of the barrē; & thinks, fewer mouths and more meate would do better.

The

The labouring man hath the blessing of a strōg body, fit to digest any fare, to indure any labour: yet, he wisheth himselfe weaker, on condition hee might be wealthier. The man of nice education hath a feeble stomach; & (rasping since his last meal) doubts, whether he should eate of his best dish, or nothing: this man repines at nothing more, thā to see his hūgry plowman feed on a crust; and wisheth to chāge estates, on condition he might change bodies with him. Say, that God should giue

giue thee thy wiſh: what wouldſt thou deſire? Let me (thou ſayeſt) be wiſe, healthfull, rich, honorable, ſtrong, learned, beautifull, immortall. I know, thou loueſt thy ſelfe ſo well, that thou canſt wiſh all theſe, and more: But, ſay that God hath ſo ſhared out all theſe gifts (by a moſt wiſe and iuſt diſtribution) that thou canſt haue but ſome of theſe, perhaps but one; Which wouldeſt thou ſingle out for thy ſelfe? Any thing, beſide what thou haſt: If learned, thou wouldſt be ſtrong; if ſtrong, honorable;

ble; if honorable, long-liued: Some of these thou art already. Thou foole! cannot God choose better for thee, then thou for thy selfe? In other matches thou trustest the choyce of a skilfuller chapman: when thou seest a goodlie horse in the faire (tho his shape please thine eye well) yet thou darest not buy him, if a cunning horse-maister shall tell thee hee is faultie; and art willing to take a plainer & sounder, on his commendation, against thy fancie: How much more should we in this case

caſe, allow his choyce that cannot deceiue vs; that cannot be deceiued? But, thou knowſt that other thou deſireſt, to bee better thē what thou haſt: Better perhaps for him that hath it; not better for thee. Liberty is ſweet and profitable to thoſe that can vſe it: But, fetters are better for the franticke man. Wine is good nouriſhment for the healthfull; poyſon to the aguiſh. It is good for a ſound bodie, to ſleepe in a whole skin: but, he that cōplaines of ſwelling ſores, cānot ſleep till

till it be broken. Hēlocke to the goat; & ſpiders to the monky turne to good ſuſtenance; which, to other creatures are accoũted deadly. As in diets ſo in eſtimation of good & euill, of greater and leſſer good, there is much variety. All palates commend not one diſh; and what one commends for moſt delicate, another reiects for vnſauory. And if thou know what diſh is moſt pleaſant to thee, thy Phyſician knows beſt which is wholeſome. Thou wouldeſt follow thine appetite too much; and

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hee. He ſees, if thou wert
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more ſtrõg, licentious; if
icher, couetous; if health
uller, more ſecure: But
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hardly of thy ſelfe. Fond
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Loue hath done, becauſe all are infinite. *He willeth not thinges, becauſe they are good: but, they are good, becauſe he wills them.* Yea, if ought had beene better, this had not been. GOD willeth what hee doth: and, if thy will accord not with his, whether wilt thou condemne of imperfection?

Sect. vlt.

I Haue chalked out the way of Peace: What remayneth, but that wee walke along in it? I

The concluſion of the whole

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Sect, vlt.

I Haue chalked out the way of Peace: What remayneth, but that wee walke along in it?

The concluſion of the whole

I

I haue cõducted my reader to the Mine, yea to the mint of Happines; and shewed him those glorious heapes, which may eternally enrich him. If (now) he shall goe away with his hands and skirt emptie; how is he but woorthy of a miserable want? Who shall pitty vs, while we haue no mercy on our selues? wilfull distresse hath nei her remedy nor compassion. And, to speake freely, I haue oft wondred at this painfull folly of vs men, who in the open view of our peace (as if we were condemned

demanded a necessary & fatall vnquietnes, liue vpon our own rack, finding no more ioy then if wee were vnder no other hands, but our executioners. One drouperh vnder a fained euill, another augments a small sorrow through impatience, another drawes vpon himselfe an vncertaine euill through feare; one seeks true contentment, but not inough, another hath iust cause of ioy, and perceiues it not: One is vexed for that his grounds of ioy are matched with equall grieuances; ano-

ther cannot complaine
of any present occasion
of sorow, yet liues sullen-
ly, because hee finds not
any present cause of cō-
fort; one is haunted with
his sinne, another distrac-
ted with his passion: A-
mongst all which he is a
miracle of all men, that
liues not some waye dis-
contēted. So we liue not
while we doe liue, onely
for that wee want either
wisedome, or wil, to hus-
band our liues to our
own best aduantage. O
the inequality of our
cares! Let riches or ho-
nour bee in question; we
sue

re to them, we seeke for them with importunity, with seruile ambition: Our paines need no solicitor; Yea, there is no way wrong that leads to this end: We abhorre the patience to staye till they inquire for vs. And if ever (as it rarely happens) our desert and woorthines winnes vs the fauour of this profer, we meete it with both handes, not staring with our modest denyalls to whet the instancy, and double the increaues of so welcome suiters; Yet lo, here the finely true and precious

riches, the hyeſt aduãce-
ment of the ſoule, peace
and happines, ſeekes for
vs, ſues to for acceptati-
on; our anſweres are coy
and ouerly, ſuch as wee
giue to thoſe clients that
looke to gaine by our fa-
uours. If our want were
through the ſcarcitye of
good, we might yet hope
for pitty to eaſe vs: but
now that it is through
negligence, and that we
periſh with our hands in
our boſome, wee are ra-
ther worthy of ſtripes, for
the wrong wee doe our
ſelues, then of pittie for
what we ſuffer. That we

ma

may & wil not, in opportunity of hurting others, is noble & Christian: but in our own benefit sluggish, and sauoring of the worst kinde of vnthriftines.

Sayest thou then this peace is good to haue, but hard to get? It were a shamefull neglect that hath no pretence: Is difficulty sufficent excuse to hinder thee frō the pursuit of riches, of preferment, of learning of bodily pleasures? Art thou content to sit shrugging in a base cottage, ragged, famished, because house,

clothes, & food will neither be had without money, nor money without labour, nor labour without trouble and painfulnesse? Who is so mercifull, as not to say that a whip is the best almes for so lazie and wilfull need? Peace should not be good, if it were not hard: Goe, and by this excuse shutte thy selfe out of heauen at thy death, and liue miserably till thy death, because the good of both worlds is hard to compasse. There is nothing but misery on earth & hell below, that thou canst come to without

out labour; And if we can be content to cast awaye such immoderate & vnseasonable paines vppon these earthly trifles, as to weare our bodies with violence, and to incroach vppon the night for time to get thē; what madnes shall it seeme in vs not to afforde a lesse labour to that which is infinitlye better, and which onely giues worth & goodnes to the other? Wherefore if wee haue not vowed enmity with our selues, if we be not in loue with miserie and vexation, if wee be not obstinately

careleſſe of our owne good; let vs ſhake off this vnthriftie, dangerous, & deſperate negligẽce, and quicken theſe dull hearts to a liuely and effectuall ſearch of what onely can yeeld them ſweet and abiding contentment; which once attayned; How ſhall we inſult ouer euils, and bidde them do their worſt? How ſhall we vnder this calme and quiet bay, laugh at the rough weather and vnſteadye motions of the world? How ſhal heauen and earth ſmile vppon vs, and wee on them; com-

manding

manding the one, aſpiring to the other? How pleaſant ſhall our life be, while neither ioyes nor ſorrowes can diſtemper it with exceſſe? yea while the matter of ioye that is within vs, turnes all the moſt ſad occurrences into pleaſure? How deare and welcome ſhall our death bee, that ſhall but lead vs from our heauen to another, from peace to glory? Go now ye vaine and idle worldlings, and pleaſe your ſelues in the large extent of your rich Mannors, or in the homage of thoſe whome baſeneſs

baſeneſſe of minde hath made ſlaues to your greatneſs, or in the price and faſhions of your full wardrobe, or in the wanton varieties of your delicate gardens, or in your cofers full of red & white earth; or if there be any other earthly thing more alluring, more precious, enioy it, poſſeſſe it, and let it poſſeſſe you. Let me haue onely my peace; and let me neuer want it, till I enuie you.

FINIS.

Consequence
Self-flight 27